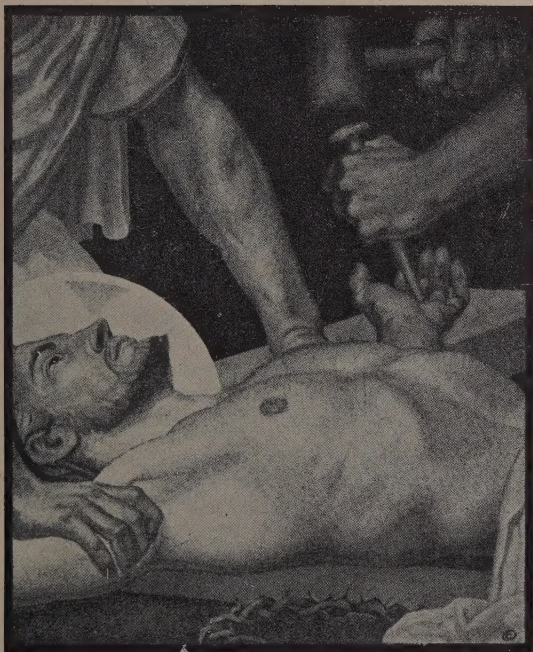


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1949

A Meditation on the Passion of Our Lord

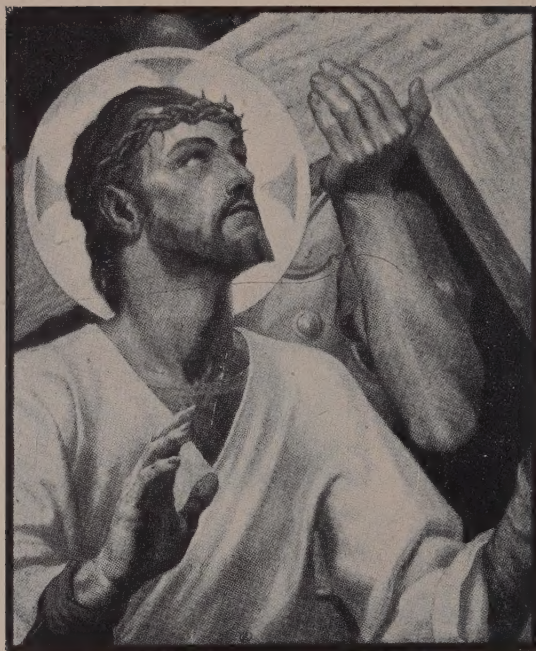
BY WILLIAM L. PHILLIPS

WHEN the angel announced to Joseph that Mary was to conceive a child by the Holy Ghost he was told that the Son was to be named Jesus, "for He shall save His people from their sins." In this statement we may see the first announcement in the New Testament of the Passion of our Lord. All mankind had sinned; no one could enter heaven because of the deadly taint of that sin. They must have a Redeemer to release them from their sins, but where could such a Person be found? Obviously a sinner could not do this mighty act, for he himself would stand in need of redemption. So God, the only perfect Being, had come to earth and become man to break the fetters of sin and open the gates of heaven to all believers. Jesus, the Son of Mary, God Incarnate, came down from heaven and was made man in order to save His people from the consequences of their sinful nature. He had to become the Lamb of God to take away the sins of the world; to do this, He Who knew no sin was made

"to be sin for us." By His agony and bloody sweat, by His cross and passion, by His precious death and burial, by His glorious resurrection and ascension, Jesus, God and Man, has saved us.

It is not our purpose here to present theories of the Atonement, to try to state just how our Lord ransomed us, over which theologians have argued for centuries, but rather to approach in a devotional manner the fact that by the sufferings and death of Jesus we who had strayed away from our God have been made at one with Him again.

After thirty years' example of a perfect life at Nazareth came the three years of active ministry, during which our Lord trained the men who were to carry out His work. He did not tell them openly that He was God, but He led them to see and know for themselves that He was the promised Messiah. When the time was ready He asked them the momentous question, "Whom do men say that I the Son of Man am?" And Peter suddenly realized that



their Master was "the Christ, the Son of the living God." Jesus immediately began to prepare them for the Passion. The glory of God was manifested for a few moments in the Transfiguration before the chosen three apostles, as if to prepare them for the coming hard days, and from that time Jesus set His face to go up to Jerusalem and began to speak of His coming sufferings and death, but always with the promise that on the third day He would rise again. Never forget this promise as we think of the physical agony of our Lord.

There is no better way of understanding the Passion of Christ than to read the accounts in the four gospels slowly, attentively, thoughtfully, and prayerfully. Stop frequently to realize Who is enduring these sufferings. God Himself, Who was made flesh and dwelt among us. Who is this Man agonizing in the Garden of Gethsemane? My Lord and My God. Who is this Man Who endures the reviling of the mob, upon Whose face men are spitting in contempt? My Lord and My God. Who is this Man, scourged, drenched with blood, crowned with thorns, being nailed to a cross and dying in agony on the Hill of Calvary? Always

my Lord and my God. Then remember for whom all this was done. For us men and for our salvation. Had I been the only sinner, God would have come to earth and suffered to redeem my soul because it is precious in His sight. With such an approach the Passion becomes no longer a tragic event of past history, which moves us emotionally as we read it and then we go out to forget it in our daily duties. It is an ever personal matter between our God and our souls.

The keynote to the Passion is Love. Was there ever such an expression of love as we see in the sufferings of Jesus Christ? What other religion ever dared to show a God Who so loved His erring, wandering people that He was willing to save them at such a cost? "God so loved the world that He gave His only-begotten Son." "Having loved His own which were in the world, He loved them unto the end," or better "to the uttermost." What is the greatest proof of love? Our Lord Himself gave the answer. "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends." The benefits of this redeeming love were constantly in the mind

the early Christians. Among the first words ever written by St. Paul we read, "Grace be unto you and peace from God the Father and from our Lord Jesus Christ, Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father: to whom be glory for ever and ever.

Amen," (Gal. i. 3-5). We too then must seek for strength and peace of mind in the Passion of Christ.

There are so many episodes of those final hours of the earthly life of our Lord upon which we might dwell in quiet meditation, but let us consider only one in detail, the Agony in the Garden of Gethsemane. The



BY AN UNKNOWN FLEMISH PAINTER
(Courtesy of the Metropolitan Museum of Art)



THE CRUCIFIXION
By Hubert van Eyck

(Courtesy of the Metropolitan Museum of Art)

Blessed Sacrament had been given to the apostles and then they were led outside the city to the familiar place of prayer on the mountainside. Eight men are left at the entrance of the garden while Peter, James and John accompany our Lord further into the darkness. They are asked to watch and pray while Jesus goes on alone. Then there took place one of the most amazing events in the history of this world. Jesus, and remember always He is God, took upon Himself the sins of the whole world—the sins of mankind since the creation, the sins of a living in His day, the sins of everyone who should ever live upon this earth, your sins and my sins. All were laid upon this one lonely, praying Man. We are so accustomed to sin that we cannot realize how even one sin would hurt a sinless Person let alone the sins of all time. Just as in the earlier days the priest laid his hands upon the scapegoat and in a symbolic way transferred to it the sins of the people and then drove it out into the wilderness to die, so God the great High-Priest laid upon Jesus in a real way the sins of the world that He might be taken outside the city and die under their weight. Think of the mental anguish as the horror and filth of evil thoughts, words, and deeds were heaped upon Him Who was Pure Himself. There must have been the realization also that many would fail to respond to His act of redemption and be eternally lost in their sins. Is it any wonder that He prayed that the cup of suffering might be removed from Him? Can we be amazed that His sweat was as it were great drops of blood falling to the ground? The greatest agony of the Passion was endured here in Gethsemane. From this moment our Lord was calm and serene as He faced the physical tortures of His sufferings. See how calmly He faces the mob who came to arrest Him. Follow Him as He is led before Annas, Caiaphas, Pontius Pilate, and Herod. The mocking, scourging, crowning with thorns and the nailing to the cross are patiently endured because He has completely identified His will with that of His Father. There is only one moment where there is an apparent break in this quiet acceptance of the Passion; one more experience of ours which



He had to endure. Because we have our moments of despair and feel that all we do is vain and useless, Jesus endured the dereliction on the cross, the feeling that God has abandoned us and no longer cares. He had to show us that this is never true; God is always with us so that we can finish the work He has given us to do, the overcoming of our sins. Surely when our Lord said, "Father, into thy hands I commend my spirit," He Who had taken upon Himself our nature and our sins commended our spirits with His into the hands of a loving and merciful God.

The Passion of our Lord is the culmination of His public life, the goal of His mission, the work towards which all the other works of His life converge. Then the contemplation of these sacred moments should lead to fruit in our souls. Our imitation of Christ must include imitation of Him in His Passion. How can we apply the merits of these acts to our own souls? We are not merely to be spectators on Good Friday each year, but in some way we must enter into those sufferings. There are many ways of doing this. We can reverently and devoutly follow Jesus by saying the Stations of the Cross, offering our love to Him Who loved us even to the death of the Cross. We can carry the Passion into our daily lives by remembering that we too are to take up our cross *daily* and follow Him. Ours is not the glintery hard wood of Golgotha, but the overcoming of our faults and vices by mortification of our desires. We may think we could never have forsaken our Lord in His agony if we had been there, and yet we fail in controlling our sinful lusts, our tempers, and our pride. If we cannot conquer small things for Christ, how shall we ever be able to win great victories for Him? "There is no other way to life and to true inward peace than the way of the holy cross and daily

mortification. Go where you will, seek what you will, you will not find a higher way, nor a less exalted but safer way, than the way of the holy cross." (The Imitation of Christ). If your cross seems at times too hard to bear, always remember that Jesus is bearing the heaviest end of it. He understands our weakness because He has lived as man.

But most important of all we must remember that Our Lord instituted a sacrifice to perpetuate forever "the memory and the fruits of His oblation on Calvary." At the altar we re-enact day by day the same sacrifice in the drama of the Mass; the same Priest offers Himself to the Father at the hands of His earthly priest; the same Victim is offered once more, only in a different and unbloody manner. "As often as ye eat this bread and drink this cup, we do shew the Lord's death till he come." In the Mass we offer

Him that pleads above,
We here present, we here spread forth to thee,
That only offering perfect in thine eyes,
The one true, pure, immortal sacrifice.

And along with that offering "we offer ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice" to God. Thus the Passion of our Lord is not merely a yearly commemoration but a daily fact. At this great service we receive the strength to go out and bear our cross; for we have again brought before the Father the "All-perfect Offering, sacrifice immortal, spotless oblation." (Hymn 205).

We must close our thoughts about the Passion by remembering that it is a means to an end. A few years ago there was a popular life of our Lord, in one of our magazines which ended with the crucifixion and burial. A popular moving picture closed with the same idea and tried to ease the tension by the statement that



Christ would live forever in the hearts of his faithful people. That is not victory but tragedy. Close all meditations on the Passion with the remembrance that on the third day He rose again. The sufferings were the prelude to victory over sin and death. No cross, no crown, is not just a pious thought. We are not called upon for mortification just for the sake of discipline. "If we suffer with Him, we shall also reign with Him." "We are buried with him by baptism into death . . . if we have been planted together in the likeness of his death,

we shall be also in the likeness of his resurrection." With St. Paul let us make resolution to die daily with Christ, then we shall know no glory save in the cross of our Lord Jesus Christ, that our constant effort will be so to live that the fruits of the Passion will be evident in our attempt to live a holy and blameless life.

O Saviour of the world, who by thy Cross and precious Blood hast redeemed us; Save us, and help us, we humbly beseech thee, O Lord.



STABAT MATER
Chapel of the Sorbonne, Paris

Prospects

LIBERIAN MISSION

BY FATHER J. HAROLD BESSOM, O.H.C.

PROSPECTS for 1949? Well, more of the same. It is a very good same.

Expansion has been our policy since 1940; since 1945 it has seemed like rapid expansion. More of the same in 1949 will be just what is wanted by our staff here, and by our supporters at home.

Headquarters, Bolahun, is busier than ever saw it before. Even the doctor-less medical organization does a lot of healing; evangelistic and educational efforts are steadily mounting: more classes, higher grades, more teaching, more preaching. Nearby settlements and the provision of new instructors come under the same title. Crowning the hilltops all around us are the little Bandi and Kisi towns. In nine of these there are groups of people being taught regularly. The sisters and fathers, the two resident catechists, and some of the teachers share this work. In addition, ambitious house-boys are having daily instruction for this work. Our reasonable hope (but not for 1949!) is that the villagers will leave superstition and become a Christian bloc (with some well-disposed Moslem pockets.)

Looking farther, our next plans concerning the Bandi Tribe whose center is well occupied by our headquarters, the nine towns mentioned above and Kpangihemba. Near their lower boundary there is the Gondolahun project, now a half-time, half-built effort and plant. This will, we trust, become a proper outstation with a teaching, preaching, and first aid staff. Two days north of this, in upper Bandiland, we want to set up a station which will reach full stature in 1950.

By the establishment of these works, the ribbon-shaped Bandi Chiefdom will be well occupied. To attain full Bandi evangelistic coverage two more steps would remain: (1) further radiation of preaching posts from the centers mentioned, and (2) establishment in the south (where the tribe thickens to become about ten hours' walk wide) of an

other outstation which might be in touch, across the great tropical rain forest with our new Mende outstation near the Sierra Leone line. This advance is not planned for the near future. But 1949 will, God helping, see us spread more widely in the Bandi area and approaching such a position as should guarantee that this tribe will enter Christendom by the gateway of the Holy Cross Mission.

We have to think now, after twenty-six years of sole responsibility for this high Hinterland, about other Christians. Despite a law which tries to spread missions over the interior at intervals of not less than twenty miles, a Pentecostal group from Sweden has invaded us. A large staff and magnificent equipment (made in Sweden) show their strength. They have not chosen any site in Bandi Country yet, and that is one further reason for our not leaving any broad tracts invitingly open. But for our occupying push in 1947 they would have taken Vaahun and Gondolahun. We should then have been contained in the Kaihaa Valley.

In Lomaland our new neighbors are a half a day off (half an hour when the motor road is completed). Actually the Lomas are an international tribe and their north is influenced by French, Roman Catholics and American Protestants, their south by the Zorzor Lutherans, their center by these Pentecostals. What the work of the lot mentioned will be is not known yet; first they must put up buildings and find a native staff. Our work consists of two primary schools, well located, and seven regular preaching posts. We have almost decided to set up a third outstation in 1949. No dearth of opportunities threatens us!

In Kisiland, however the Pentecostals have sat down right in the back yard, less than one hour's walk from our thriving Foya Dundu station. The Kisis are even more international than the Lomas, since

they extend over into Sierra Leone where the Methodists and United Brethren work touches them. North, over the French line, they are evangelised by the French Roman Catholics and American Protestants. Ours and the Pentecostal work affect the center of their Liberian clans. Their irregular southern boundary is reached from Bolahun and even from our new Mende outstation. There is opportunity for any amount of expansion with the Kisis.

A powerful chief has urged us to come to his northern clan. (That would mean playing leap-frog over the new comers). This is attractive, but only typical of opportunities waiting for us in any number of Kisi places. 1949 is likely to see more preaching

posts rather than new outstations (a staff, full-time sub-mission) among these tribesmen.

Until now we have been one of the few missions that was not troubled by the evident fact of divided Christianity. Now we must bear our share of that reproach. We hope neither to waste any dollars in competition nor to refrain from going anywhere we should.

Accessibility, personnel and finances have perhaps been chief considerations in our past advances. We are more than glad that one other has not been lacking, and we know that it will be more prominent hereafter:—strategy.

Richard Hurrell Froude and the Oxford Movement

BY LAWRENCE R. DAWSON, JR.

RICHARD Hurrell Froude was born in 1803, about three years later than Newman. He went to Eton, and in 1821 to Oriel, where he was a pupil of John Keble. In 1826 he was elected Fellow, and from 1827 to 1830 he was College Tutor, of Oriel, with Newman as a colleague. His health failed him in 1831, and he spent the first half of 1833 convalescing with Newman in the Mediterranean region. Froude attended the Hadleigh meetings in 1833, but his poor health forced him to go to the West Indies during the next two winters, and he was only occasionally in England afterward until his death from consumption on February 28, 1836.

It is clear, then, that there are distinct limits within which any study of Froude can be made. He lived for less than three years of the twelve years of the Oxford Movement. Much of his intercourse with his friends in the progress of the Movement was carried on in his correspondence. However, despite these limitations his importance is acknowledged to be considerable. It is largely through considerations of his relationship with Newman that a deter-

mination of his importance may be made. Newman himself acknowledges his debt to Froude, Newman's biographers agree that Newman owed much to Froude's influence and in view of much internal evidence it does not seem inappropriate for one critic of the Movement to say, "Hurrell Froude lives in Newman." Of those who participated in the events of the Movement, Dean Church says:

... all who remember him agree in assigning to him an importance as great as that of any, in that little knot of men whose thoughts and whose courage gave birth to the Oxford Movement.

It is as a representative of "that little knot of men" that Froude should first be considered. Their thought and their courage were derived from a tradition that extended far beyond their place in time. In a brief review of the development of thought within the Church of England may be found some of the explanations of the ideas which characterized them, for it is to be emphasized that the Oxford Movement began pre-eminently as a re-affirmation of religious life of a distinct form. This may mean a

number of things, of course, but first it means that what the men of the Movement believed in and asserted were things that had been believed in and asserted in some form or other earlier in the history of the English Church. The essential ideas of the Oxford Movement were not unqualifiedly new ideas.

The Reformation period in England saw the first alignments of thought which were in the subsequent history of the Church of England to become refined into the "parties" now called Low Church, Broad Church, and High Church. At that time it was the aim of the Church to embrace all Christians within the realm. Out of this aim there grew three parties: (1) the medievalists, who looked to Rome for their authority, and whose traditions included many innovations that had grown into their religious life during the medieval periods; (2) their extremists, who, hating the traditional episcopal form of government, looked to Geneva for their authority, and wished to establish the Calvinistic system of Presbyterianism; and (3) the moderates, who looked to the primitive Church fathers and wished to preserve the English Church without the medieval innovations, but who had no intention of changing the essential nature of the Church. It was in the tradition of this last group that the party which later came to be called High Church developed. They were interested in a reformation of the life and worship of the Church, and only in this sense did they consider themselves "reformers." After 1570, when the medievalists seceded to Rome, there existed in the Church of England the extremists, or the Puritan party, to whom the Reformation meant Calvinism and Presbyterianism, and the moderates, or the "reforming" party, to whom the Reformation meant the Catholic Church cleared of medieval innovations. During this period there were produced The Book of Common Prayer, which showed the Church to be continued from the ancient and traditional services; and the Thirty-nine Articles, a collection of statements which protest against certain medieval innovations being considered dogmatic. Also written during the century was



DESCENT FROM THE CROSS
(Flemish Woodcarving)

(Courtesy of the Metropolitan Museum of Art)

one of the important references for the men of the Oxford Movement, Richard Hooker's *The Laws of Ecclesiastical Polity*, the earliest appearance of the conception of the *via media*. Archbishop Bancroft, as a strenuous spokesman for the doctrine of the Apostolic Succession, provided the Oxford Movement with a precedent for another of its distinguishing principles.

The seventeenth century, after the secession of the Puritans, saw the most effective work of the High Church party. Its policies were represented by Archbishop William Laud, under whose direction the nature of the Church was emphasized as being a continuation in England of the historic Catholic Church. Laud's mission to establish uniformity of worship was marked by a zealous stand against Puritan innovations and a firm adherence to the norm of the Prayer Book. The Revolution of 1688, however, brought a serious change in the Church. The control of the Church passed out of the hands of the

Catholic-minded clergy, and when in 1689 Archbishop Bancroft refused to promise allegiance to William III while James II, to whom he was already bound by oath, was living, he and a number of like-minded bishops and other clergy combined to form the Nonjuring sect. The Nonjurors regarded the Church as a distinctly spiritual society. Among other prominent clergymen were Thomas Ken and William Law, whose lives were noted for ascetic ideals of holiness and mysticism.

After the withdrawal of the Nonjurors, the most influential positions of the Church went into the hands of the "Latitude" men. For the next hundred years their thought governed the Church. Latitudinarianism (alternately called Liberalism) marked an advance in human conduct because of its stand for tolerance rather than conflict, but it ultimately proved to have most harmful effects on the religious life. It was the aim of the Latitudinarians to apply a scheme of "comprehension," an arrangement of expediency which would throw down theological bars in order to allow Presbyterians, Calvinists, and Independents of "moderate" persuasion to re-gather into the Church of England. Moderation was their watchword, and by the end of the eighteenth century the religious life had become watered down into a conventionalized system of moralism, with the ministry setting an example of highly worldly living. A non-Anglican critic of the Oxford movement says, "In no period since the Reformation has the typical Anglicanism been less typical of the Church of England." And Dean Church, speaking more specifically, writes:

The idea of the clerical life had certainly sunk both in fact and in the popular estimate of it. The disproportion between the purposes for which the Church with its Ministry was founded and the actual tone of feeling among those responsible for its services had become too great. Men were afraid of principles; the one thing they shrank from was the suspicion of enthusiasm.

This spirit continued into the beginning of the nineteenth century. Few new churches had been built during the eighteenth century and the old ones were badly in need of repair. Many of them still retained the char-

acteristics that they had during the preceding century, with their high-boxed pews and the pulpit which obscured the altar. Many of the customs of the eighteenth century were preserved by the church officials: the parish clerk continued to drone out of the service except the lengthy, monotonizing sermon, which was reserved by the parson; the "squarson"—half squire and half parson—of the eighteenth century continued his typical activities of hunting and fluttering in society instead of ministering to his parishioners and administering the sacraments. The Liberalism of the preceding century continued in a spirit of self-sufficiency, which was incapable of rising into adventures of the soul: indeed, the soul was little considered except, perhaps, as a relic of superstitious times. Despite many social improvements, Liberalism was marked by a spirit of low utilitarianism that measured all values by their practicality.

But voices were beginning to be raised against the confining effects of such a spirit. From among the High Churchmen, whose work had continued in obscure privacy since the seventeenth century, came prophecies of inevitable changes in the life of the Church. Carlyle, although unsympathetic with the orthodox teachings of the Church, had begun to rise up against the shallow self-sufficiency, and to proclaim again the eternal verities and the life of the spirit. Men in the universities were beginning to indicate dangers and to register protests.

The practical beginning was a sermon by a former Oxford teacher, then a clergyman living a quiet country life:

The recoil began with John Keble. It was he, as Newman says, who first initiated the movement counter to what was known as 'the march of mind'.

Under the immediate effect of the government's suppression of ten Irish bishops, Keble delivered his memorable Assize Sermon, "On the National Apostasy," July 14, 1833. The rationalist, Liberal spirit had gone too far. Disregarding super-rational ideas and values, the government had seen fit to ignore the claims of Church opinion and had miscalculated its yet strong hold in at least one quarter of the people. Dean Church describes the event as follows:

The sermon was a call to face in earnest a changed state of things, full of immediate and pressing danger; to consider how it was to be met by Christians and Churchmen, and to watch motives and tempers.

Two weeks later the first action was taken in response to the sermon. From July 25 through July 29, four men took up the chal-

lenge and met at Hadleigh, Suffolk, to consider the formulation of measures.

The Hadleigh conferences were held at the parsonage of the man who, at that time, was regarded as "the most accomplished divine and teacher in the English Church," Mr. Hugh James Rose. As early as 1825 he had called attention to the possible dan-



THE ENTOMBMENT

Fra Angelico

(Courtesy of the National Gallery of Art, Washington, D. C.)

gers to the Church which he perceived in the ideas of the German rationalists. Having the advantage of years of experience which the others, except Keble, did not have, Rose was in a position to take the lead in rallying together all who were convinced that measures of a definite sort were imperative. Like the others who figured strongly in the Movement, Rose was a High Churchman who believed that steps should be taken to prevent the further encroachments of the State upon the traditions and the nature of the Church. Unlike Newman and Froude, Rose, because of his practical experience, gained from his numerous clerical appointments and from his position as editor of the *British Magazine*, was inclined toward a rather cautious conservative attitude in his proposals for meeting the dangers. In general, this conservative attitude meant a belief that a corporate action, conducted through committees, was preferable to individual efforts, and Rose is remembered as a leader in the group actions that were taken in the first years of the Movement. Rose died two years after Froude, in 1838, and the degree of his contribution to the Movement, had he lived longer, is, as it is of Froude, an open question.

Rose, the representative of Cambridge, made his contact with Oxford through William Palmer, of Worcester College. Palmer was a liturgical scholar who had a familiarity with the writings of Roman Catholicism which the other Oxford men lacked, and his views of Roman Catholicism were pronounced. As Newman indicates in his *Apologia*, Palmer was "as well acquainted, as he was dissatisfied, with the Catholic schools." In 1832, his publication of a work on liturgy, *Origines Liturgicae*, brought him into contact with Rose, with whom he commenced correspondence upon the problems that faced the Church. The *Origines* also was the cause of his meeting Newman and Froude, whom he shortly afterward, at a dinner in his home, introduced to Rose. In general, Palmer's ideas were similar to those of Rose: both men considered corporate action to be better than individual action, except that Pal-

mer was perhaps the more convinced of this method, since he soon broke with Newman over the question.

In Arthur Perceval, Rose and Palmer had a colleague who shared their views. A Royal Chaplain, Perceval was in a position to interpret the views of the leaders of the Movement to the court, not always with the closest co-operation of the Liberals among the London High clergy. His contribution to the Oxford Movement was his *Thirty-Nine Articles Churchman's Manual*, a catechism which presented the traditional High Church stands on doctrine and discipline. At the Hadleigh meetings he aligned himself with Rose and Palmer in their belief that to act as a formal body was the right course, although he later wrote a work in vindication of the *Tracts for the Times* which indicated his conservatism to be somewhat modified over Palmer's.

Headed by Rose, Palmer and Perceval formed the right wing of the men who took the first steps of the Oxford Movement. Seeing dangers pressing the Church, it was their ambition to check the continuation of the dangers and to preserve the Church on its traditional High Church principles. In comparison to these aims, the Oxford allies, Newman, Froude, and Keble, although also acting on High Church traditions, were willing to go further in their recommendations for meeting the problems.

The eldest of this latter group was John Keble, the teacher whose ideals inspired Hurrell Froude to his role. In 1823, ten years before the meetings at Hadleigh, before there was any definite form to the actions that Churchmen were to take, Keble was already a distinguished Oriel Fellow. In that year he left Oxford to give more time to the work of a clergyman and to his poetry. His parish work was not showy, he gave no illustrious sermons and performed no remarkable actions: he went about his duties with the quietness and earnestness that mark all of his work. His convictions were strong: politically he was a Tory, and his regard for the authority of tradition found expression also in his love for the pattern of doctrine and devotion set forth in the *Book of Common Prayer*.



HURRELL FROUDE

His antipathies toward the popular expressions of Evangelical Christianity, which often combined the worst features of Methodism and Calvinism, arose from their divergences from the norm of the Prayer Book and the historic English Church. In 1827 Keble published a collection of poems entitled *The Christian Year*, an expression of his high standards of piety and self-discipline. The culmination of his loyalty to the Church and of his humble and firm faith in spiritual realities was the sermon that has been pointed out as the practical start of the Oxford Movement.

When Keble left Oxford to resume his parish work, he took with him Hurrell Froude, his pupil at Oriel, who was to study for his degree. Froude was a man with a nervous, probing mind that was not easily satisfied; he was a man impatient with insincerity, "flash", and compromise. During the three years that he spent with Keble,

Froude absorbed Keble's strengths. Froude, too, was a member of an old Tory family and a strong High Churchman. Under Keble's ideal for personal holiness of life, his high regard for the traditional Church, and his dissatisfaction with the contemporary low state of spiritual life, Froude responded enthusiastically. But Froude not only absorbed Keble's teaching, he also acted upon it, and he first reacted upon his teacher. Keble's teachings served to stir up Froude's dissatisfaction both with the deadened formalism of "high and dry" Anglicanism, and with the contemporary relations of Church and State; and Froude, in turn, reacted upon Keble by pressing ahead Keble's ideas to their conclusions. Froude's role was to be that of a "poker"; he was destined to "stir people up." Returning to Oriel College as a tutor in 1826, filled with Keble's ideals of Churchmanship, Froude plunged enthusiastically into the academic life.

In the same year, John Henry Newman became a tutor of Oriel, and the two men soon became acquainted. Their acquaintance did not resolve immediately into friendship, however, for Newman's ideas were at that time still "moving out of the shadow of Liberalism," and Froude until about 1829 had doubts about Newman's beliefs. In 1828 Froude wrote: "N. is a fellow that I like more, only I would give a few odd pence if he were not a heretic." It was inevitable, though, that such reservations would break down. Living together in the same college and seeing each other nearly every day, they soon came to recognize a common spirit of depth and freedom and daring. During their years as Oriel tutors, Froude, inspired with Keble's ideals, brought Newman and Keble to understand each other. It was, as Froude later remarked, at least one good deed of his life.

From about the beginning of 1829, when Newman broke with Liberalism, the three Oxford men acted in concert. Later, at Haddleigh and subsequently, it was to be seen that their ideas were somewhat different from those of the "right" wing; although all of the men were agreed that action of some

sort was urgently necessary, there were differences over the manner of the action. Canon Overton summarizes the respective points of view of the two groups:

The fact is that (in 1833) Rose, Palmer, and perhaps Perceval on the one hand. Froude, Keble, and Newman on the other represented, not exactly two different parties, but two different classes of mind. The former group were essentially conservative; they did not share the dissatisfaction with the

Church as it was, which was so strongly felt by Keble, Newman and Froude; they only desired to see it freed from what they regarded as the oppression of the State . . . none of them was prepared to follow what Newman calls "the go-ahead course," for which he and Froude were ready, and from which Keble was not at all averse. . . . As a matter of fact, the Movement was carried on by the latter, not by the former group.

[This is the first of a series of three articles]

Forty Went Forth

BY IVY BOLTON

"IT is only a few grains of incense or a few words, Lucian. Surely you will not throw your life away for that?"

Titus pleaded. "You can believe anything you like in your heart. It is only to obey the Emperor. You love him; you have fought and toiled for him, why do you refuse him now the homage that he asks?"

"Because it is the one thing I may not do," Lucian answered gravely. "Not even for the Emperor may I deny my Lord and Master."

The two boys were talking in a prison, crowded now with older men. Titus and Lucian were the youngest in the legion and real service they had given. Titus knew something of the faith. Lucian had made no secret of it in these days when they had been tent mates or in warmer places had camped on the bare ground. Titus had often watched him kneeling with his face lifted to the sky, with the light in his eyes which was the welcome to the Someone Titus could not see. Sometimes when it had been too cold for sleep, Lucian had beguiled the long hours with tales of the Lord he loved, tales that had stirred the heart of Titus, though not enough to make him follow his friend. Titus had guarded the secret jealously, for the religion of the Lord Christ was forbidden on pain of death and he feared for Lucian.

Now the peril had come. A command to worship the Emperor, to offer incense before his statue, had reached this lonely legion in the far wilds of the frozen hills. Forty had refused and forty now were doomed. Tonight, if they would not yield, each one must

go out on to the frozen lake to freeze to death there.

The wind howled round the place and the snow swirled against the ill shuttered window where the two boys talked. The commander of the legion had been glad for Titus to use his influence. Perhaps this lad could be saved. Titus, looking at his friend's quiet face, knew that he had failed.

"There goes the guard signal," said Lucian quietly. He flung his arm about his friend. "May my Lord keep you, Titus, and bring you to the joy that is mine tonight, the knowledge that I go to Him."

Heavy hearted, Titus turned away and took up his post on guard, drawing his soldier's cloak about him and beating his hands together to keep them from freezing. He saw the prison door open as darkness fell and the soldiers of Christ go forth, their armor cloaks and warm clothing taken from them. Quietly and unafraid, they marched out over the frozen water, firm in their refusal and rejecting the rewards offered to them if they would yield. Over and over again, their prayer rang out, "Forty have gone forth to fight for thee, O Lord, let forty men be crowned."

What a strange prayer it was, Titus thought. They were not asking not to mind the cold and the agony, only that they might be made strong. And each was praying for the others as well as for himself. That was all right though, for in Rome he had ever heard of the love the Christians bore for each other. The two things that often betrayed them to those who were seek-

ing them out, their love and their happiness.

The shadows deepened as the storm gathered on the hills. Titus saw the great fire kindle on the very bank of the lake. The wooden hut near by was thrown open and there was warmth and safety and food for anyone who would yield.

The only answer that came from the lake as the men saw the fire was the prayer again and again. "Forty have gone forth to fight for Thee, O Lord, let forty men be crowned."

The wind had risen to a gale now and the snow was drifting in. Some of the men had fallen already and the cry sounded fainter, but it was going on. Then something happened. One man weakened. He dashed at the fire and strong arms pulled him in. He was taken to the hut and flung his grains of incense on the charcoal burning before the statue and was wrapped in blankets while food was put to his blue lips. Titus looked at him as he passed. What a miserable person the apostate seemed, huddled there. The eyes that met Titus' were despairing, but the man was broken. He would not go back. Somehow Titus found himself sorry that it had happened. The Lord Christ had not answered the prayer of those who were dying for Him. They would have to change their prayer. "Forty went forth to fight for Thee, O Lord, let thirty-nine be crowned." Were they sad, disappointed, those who were left? Did they feel that He had failed them, this Lord they loved so well? Perhaps more would come in presently.

Why they were praying again and he could catch the words, for there was a lull in the howling of the wind, "Forty went forth to fight for Thee, O Lord, let forty men be crowned."

"But there could not be forty," Titus argued with himself. It was an impossible prayer now. He started. What was that which was shining on the lake? Was he dreaming? No, it was there a light around a young man in white apparel with a glowing crown in his hands. He went over to one prostrate form and placed it, then passed to another and yet another. On each

he placed the wondrous gleaming circlet and then the shadows hid him from sight. Titus stood still. There were crowns and there were rewards. The Lord Christ was real. He had died on a cross for those he loved and the tale that Lucian had told him came back on his memory, the tale he had never been able to forget.

There was one crown that would be left over. Worse yet, the Lord Christ would not have his full band in the dawn. The thought hurt Titus. The Lord Christ with His flaming love had died for men and one had failed. If only someone would take the place.

Someone could. He caught his breath quickly. He could himself here and now. All he had to do was to go and say he would not worship the Emperor any more, that he was a Christian too. They would put him out on the lake with the others. Could he do it? Not alone. Down in the snow he knelt and lifted his face to the sky. "Lord Christ, help," he whispered and rising, went directly to the tent of the commander.

There was anger and argument and rough treatment for him, but Titus held fast. They doomed him, tore his armor and clothing from him and sent him forth on to the lake. There were some there still to greet the new comrade, among them Lucian.

The dawn broke at last, a clear dawn with the snow clouds breaking into blue. No cry went up from the silent lake. But in the heavenly country, the trumpets were sounding their fanfare of victory, the alleluias rose as the Lord Christ welcomed His warriors to be with Him for evermore. Forty had gone forth to fight for Christ and forty were crowned.



The Holy Cross Press

BY ARCHIE I. DRAKE

BY way of introduction let us share with you two letters received at the Press, office which quite accurately reflect two distinct feelings *we* have about our work. The first—"Dear Fathers: For the inclosed check \$2.50 please send me The Holy Cross Press for one-year. Thanking you, I am, etc." Brother, there are days when we would gladly send you the entire works for even less! Of course we know you meant to ask for The Magazine.

We all get a little weary at times—a bit tired and bored with the work we are doing. No one escapes this experience. We have such days here. The printer, who has his own problems, fails to send proof on time; the production of a book you had announced as being ready the first of December is unavoidably delayed and is still in the bindery the 10th of January; you have just received 3,000 copies of a new Tract and on examining it you discover a misprint on the very first page; an order intended for a customer in California somehow got sent to Florida; an important folder of correspondence, which you need at once, has been filed under the wrong heading and you spend half the morning searching for it; through an error in the mailing office about thirty subscribers fail to receive their copies of The Magazine, and quite rightly they are wondering why; a ten-page letter comes asking you to explain the difference between "high church" and "low church;" you receive a printing bill for \$2,000, and discover that you have only a few hundred in the bank while Press customers owe you several hundred. And so it goes. And then the bell rings for Sext and None, and the morning is gone, and you are rather glad of it.

The brighter side? Read this—"Dear Father: While stationed in Europe, my husband happened to pick up one of your Tracts on marriage and he was so interested that he sent it on to me. Both of us feel that this little booklet has shed a new light on

our own marriage, and we are very glad to have learned so much from reading it. In fact your publication has given us a new and wider view of religion generally, and of the Church in particular. Thanking you, etc."

In that letter you have a picture of the work of the Holy Cross Press as we conceive it. It is not just the printing and selling of so many books and Tracts; the publishing of our monthly magazine; the handling of the hundred and one details of any business office. It is much more than all that. It is, we believe, a real part of the larger missionary program of the whole Church. For that reason, The Order is willing to carry on at a loss. The Press has always been non-profit in that it has never cleared more than a few dollars each year. Now, with the constantly rising costs of printing, the work costs The Order an actual outlay of money from other funds. The Magazine, for example, has not paid its way for many months. The small margin of profit from the sale of books and Tracts has gone to make up the annual deficit of publishing The Magazine. The initial and largest cost of publishing The Magazine is the composition at the printers. Paper is much higher than it was a few years ago, but the large item in our budget is for labour. For example, last December, with a standing print-order of 2,100 copies, the cost was \$348.46; but we had an additional hundred copies printed for only \$7.95. In other words, if we had a sufficient number of subscribers to demand a print-order of 3,100 copies, the cost would be \$427.96 as against \$348.46 for only 2,100 copies. Or, roughly, 14c per copy instead of 16½c. This, of course, is printing cost only. Added to this we have the cost of envelopes, stencils, file cards, letters, forms, notices, appeals for renewal, handling, mailing, etc. Actually, the cost per copy runs to 22c. Our Rate is only \$2.50 per year, (Postage to Canada and Foreign is 25c additional), so you will readily see why we lose money on The Magazine. The only remedy is to

increase the number of paid subscribers, and for that work we must continue to count on you. Several people have assured us that The Magazine is of value and that the spiritual life of the Church would be poorer without it. Surely there is a real place for The Magazine. To the best of our knowledge it is the only magazine in the Episcopal Church devoted exclusively to the cultivation of the spiritual life. The Magazine has been published continuously for sixty years, and as one of the older Fathers of our Order expressed it, "I suppose that we would be amazed if we could know how many souls it has helped; but all the work, the time and money—surely it has all been worthwhile if only one soul has really been converted and brought close to our Lord."

"We believe whole-heartedly in the 'apostolate of the press.' We live in an age when everyone reads something, and if the devil did not actually invent printing, as some have rashly averred, he certainly makes liberal use of it for the propagation of all that is evil. The Church should not be less vigorous and aggressive in its use of the press." *

The work of The Press began modestly in the form of small Tracts which were inserted in copies of The Holy Cross Magazine. Gradually, as the demand for Tracts increased, they were printed separately and sold to parishes throughout the Church. Later we began to publish booklets and books. At one time we issued a series of Fifty Papers known as the "Problem Papers" which attempted to answer many of the questions being asked about religion. These enjoyed an immense sale, and some of the titles have been continued in a new series known as the "Roodcroft Papers." Several of them have been reprinted a score of times. Due to conditions during and following the War we were not able to bring out many new publications, but at the present time we list over thirty books, an equal number of booklets and about fifty different Tracts. At the time of the 100th anniversary of the Revival of the Religious Life we brought out the book "Religious Communities in the Episcopal Church," the Poor Clares doing the editorial work, and

The Press publishing and selling the book at just above cost. Two years ago we issued a new devotional manual, "St. Augustine's Prayer Book," and just last month we brought out Fr. Hughson's latest book, "Spiritual Guidance—A Study of the Godward Way." At this time we have several smaller publications on the press, and we hope to publish many more in the next year or two. Only one thing deters us, and that is the staggering cost of printing in these days.

For the benefit of recent subscribers and new friends, we point out that the "Holy Cross Press" is simply a department of the Order. We do not have our own printing equipment. (Visitors to the Monastery are sometimes disappointed not to find the monks busily engaged in setting type!) All production work is done by commercial printers. Here at West Park we have a pleasant office, and a storage and shipping room only. Incidentally, we ship our wares to the four corners of the world. The Magazine is edited here, but printed in and mailed from Poughkeepsie which is just south of us across the Hudson. However, please let us make this clear: all correspondence relating to either The Magazine or The Press should be addressed to West Park, N. Y., and it is best not to address individual members of The Order or of The Press staff.

And that brings us to the "we" section of this article. It is not the editorial "we," but refers to Father Drake, who manages the business details of The Press and The Magazine; to Fr. Rawson, who assists him; and to Brother Cuthbert, a Companion of The Order, who presides over the stock-room and so expertly wraps and mails your orders. Please continue to send us orders, to subscribe to our Magazine. Tell others about our work, and please do, now and again, say a prayer for us.

* An American Cloister, by Fr. Hughson, O.H.C., Holy Cross Press.



The Calendar of Christ

BY CARROLL E. SIMCOX

The Annunciation of the Blessed Virgin Mary

(March 25)

FOR THE EPISTLE

Isaiah 7:10-15.

THE immediate reference of the prophecy is obscure. The only reason for the choice of this passage for the feast of the Annunciation is that the promise of a virgin-born son who would be *Immanuel*—"God with us"—is fulfilled in Jesus. Isaiah of course had no detailed prescience of the fulfilment. More often than not the true prophet of God does not know or claim to know the future. He leaves that with God. But Isaiah is forth-telling here if not fore-telling: he tells forth that the only hope for God's erring people rests with God, who will one day make a fresh start, in man and for man, through the birth of a Child.

For the fulfilment we look to the Gospel.

THE HOLY GOSPEL

St. Luke 1:26-38.

This passage is God's poetry. It is better to let it sing its message. But if you are looking for a sermon in it, let your subject be "the privilege of our Lady." Why is she blessed among women? Bear in mind that the "privilege" of bearing the Redeemer was not what most people would call a privilege at all. It meant disgrace at the very outset. Who would ever believe that her conception of the baby was the result of "the power of the Holiest overshadowing" her? Then there was to be her lot of mothering a son whom she would never begin to understand. And finally the sword was to pierce her soul at the foot of the Cross. To be sure, she did not anticipate all these things in advance when she submitted. But God saw that she was of the sort who would carry through her calling to the end. (This may be something of a digression, but we need to remind ourselves in connection with Mary's calling that God foresees our future doings even though He does not coerce us into them. His omni-

science means nothing if it does not mean this. His choice of Mary is illustrative. He does not force her consent: He simply foresees that she will give it.)

If Mary's privilege was the highest ever bestowed upon a person, it was also the hardest. God's privileges are all like that. He gives His choicest vessels the heaviest burdens to bear: they are His "choicest" precisely because He knows that He can count on them.

It may seem natural to preach on the Virgin Birth on this feast, but to do so is to miss the main point of it. Mary's calling and her acceptance of it is the central theme. We know why God chose her for her supreme privilege: her absolute devotion to His will. "Be it unto me according to thy word." All of our Mariology must rest upon this fact, and so long as we do not depart from it we are in no danger of "Mariolatry." To ignore the Mother of Christ, as so many Christians have done and do, in order to avoid "worshipping" her is a grievous and unnecessary error which cannot injure her but which can certainly injure one's own religion. No doubt it is possible to love the Son without loving His mother—but why try?

The plain truth is that her consent made the Incarnation—and hence our salvation—possible. She paid a heavy price for our redemption. Simple gratitude if nothing else demands our homage to her who is not only blessed among women but a blessing to all women; for since her Son came into the world all women have been blest. Chivalry is an exclusively Christian thing, and we have Lady Mary to thank for it.

All that has been noted above concerning her is strictly Scriptural and historical, with nothing "speculative" in it. Into the question of whether any speculative opinion concerning the dignity and prerogatives of Mary is sound or legitimate I do not enter nor is there any need to enter into it in the interpretation of this passage or the understanding of this feast. The proper subject

repeat, is "the privilege of our Lady": meaning the burden of her calling and the evident reason for God's choice of her.



THE ANNUNCIATION

Jan van Eyck

(Courtesy of the National Gallery of Art, Washington, D. C.)

Book Reviews

CHARLES HENRY BRENT, *Things That Matter*, Edited, With Biographical Sketch by Frederick Ward Kates. The Presiding Bishop's Book for Lent. (New York: Harper & Brothers, Publishers, 1949.) pp. vii + 132. Cloth. \$1.50.

One may be disappointed at first glance at this book of only 132 pages and think it a short book for the whole season of Lent. But it is a book filled with instruction, devotion, advice, and experience and should be carefully read and studied bit by bit.

The Editor has made good selections of Bishop Brent's writings, and these selections set forth, not just a great man, but a man who found (in his own words) "man's chief vocation is to penetrate through the things of sight and sense, and to establish and consummate relationship of a personal character with God."

Careful reading of and meditation on the statements in this book should bring any reader to a better understanding of man's chief vocation and show how simplicity and honesty in prayer, meditation, and worship bring "the Unchanging into the changeable," and thus create "the establishment of that friendship toward God which God has toward us."

In reading this book it would be well to keep in mind Bp. Brent's statement on page 30: "Everything that we read must be turned into a personal relationship with the living Christ if it is to become a glowing influence in our lives."

—R. S. R.

S. C. HUGHSON, O.H.C., *Spiritual Guidance, A Study of the Godward Way*, (West Park: Holy Cross Press, 1948.) Cloth. pp. vii + 285. \$3.00.

In this latest book on the spiritual life, Father Hughson again gives us an authoritative work growing out of his vast knowledge of the classical writers as well as his long experience. As its name indicates, the volume is concerned primarily with the matter of the guidance of souls toward perfection. Its special feature is a singularly successful attempt to treat this subject both from the point of view of the director and

that of the directed, so that it can be studied with profit by laymen as well as by priests.

Those who are acquainted with the literature on the spiritual life will find nothing novel or startling in this work, for it is the obvious intention of the author to bring together in easy compass what must usually be sought in many and diverse volumes. It should serve not only as a compendium of spiritual principles for priests and people who have not read extensively in the field of the spiritual life, but also as an incentive to further study. Certainly much of the material ought to be commonplace to ordinary practising Christians, but the fact is that such matters as "Affective Prayer, Contemplative Prayer, Distractions, Spiritual

Dryness, Mortification," all of which are chapter headings in this volume, are subjects on which there is appalling ignorance today.

There are those today who seem convinced that for a priest to attempt the work of spiritual direction is unwarrantedly to interfere with the relation of souls to God. A reading of the two opening chapters of this volume will remove any reason for such misunderstanding. Admittedly much harm can come to souls from ignorant and inexperienced direction. A mastery of the content of this volume will save any priest from this danger.

—L. N. G.



THE ARCHANGEL GABRIEL

Masolino da Panicale

(Courtesy of the National Gallery of Art, Washington, D. C.)



ECCE HOMO
Guido Reni

Contributors

Father William L. Phillips of Tucson, Arizona, is one of our first Oblates of Mount Olivary.

Mr. Lawrence R. Dawson, Jr., is a communicant of St. Andrew's Church, Ann Arbor, Michigan, and a teaching fellow in English at the University of Michigan.

Ivy Bolton is the pen name of a Religious. Father Carroll E. Simcox is Chaplain at St. Francis' House, Madison, Wisconsin.

Father Archie I. Drake is a Priest Associate of the Order, and business manager of the Holy Cross Press.

Intercessions

Please join us in praying for:—

Father Superior preaching and confirming at St. James' Church, Fordham, New York, March 27; at St. George's Church and at the Church of the Good Shepherd, Newburgh, New York, April 3; at the Church of the Ascension, West Park, New York, April 6; at St. Stephen's Church and at the Church of the Transfiguration, New York City, April 10.

Father Kroll conducting a quiet day at Sacred Christ Church, Shrewsbury, New Jersey, March 23.

Father Harrison conducting a retreat for the Sisters at St. Mary's Convent, Peekskill, March 18-25.

Father Whittemore giving an address at

Masters School, Dobbs Ferry, New York, March 13; conducting a mission at All Saints' Cathedral, Milwaukee, Wisconsin, March 20-30; giving an address at St. Peter's, Peekskill, New York, April 4.

Father Parker's noonday preaching at Christ Church, Raleigh, North Carolina, March 14-19; his conducting of a mission at the Church of the Ascension, Cranston, Rhode Island, April 3-11.

Father Packard preaching at St. Andrew's Church, Poughkeepsie, New York, March 30; preaching and showing Liberian films at Trinity Church, Astoria, Long Island, April 6.

Father Adams assisting with the mission at All Saints' Cathedral, Milwaukee, Wisconsin, March 20-30; conducting a mission at St. Matthew's Church, Worcester, Massachusetts, April 3-10.

Father Hawkins conducting a mission at Trinity Church, Haverhill, Massachusetts, March 13-20.

For the Western Work:

A school of prayer at Salinas, California, March 6-8.

A school of prayer at Watsonville, California, March 9-11.

A retreat for young people of the Diocese



ST. JOSEPH

of Los Angeles at Pacific Palisades, March 11-12.

A school of prayer at St. Luke's Church, La Crescenta, California, March 20-22.

Noon preaching at St. Paul's Cathedral, Los Angeles, California, March 20-25.

Notes

Father Superior conducted a retreat for the Sisters at St. Mary's Hospital, New York City; preached and confirmed at All Saints' Church, New York City.

Father Kroll conducted missions at St. Peter's Church, Westchester, New York City, and at St. Ann's, Staten Island, New York.

Father Hughson conducted a retreat for women at St. Mary's Convent, Peekskill, New York.

Father Whittemore took part in a mission at St. Peter's Church, Westchester, New York City; gave an address at Bryn Mawr College; conducted a retreat at the Philadelphia Divinity School; and addressed the Philadelphia Catholic Laymen's Club.

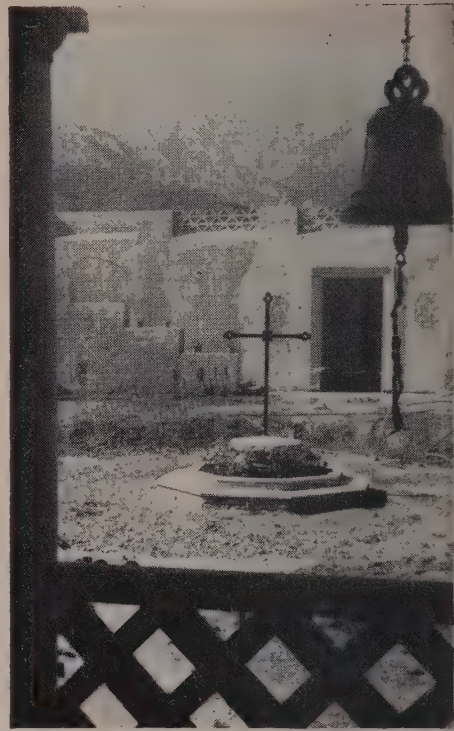
Father Parker conducted a mission at St. Matthew's Church, Evanston, Illinois.

Brother Herbert completed his work at New York University; conducted a quiet day at Hoosac School, Hoosick, New York.

Father Packard gave a number of missionary addresses in the Diocese of Massachusetts.

Father Gunn conducted a school of religion at All Saints' Church, Austin, Texas; held a mission at St. Mary's Church, Lampasas, Texas.

The latest report from Mount Calvary includes the following: a retreat for priests conducted at Mt. Calvary; a sermon preached at St. Stephen's Church, Seattle, Washington; schools of prayer held at St. John's Church, Centralia, Washington, Church of the Epiphany, Chehalis, Washington, and at St. Stephen's Church, Seattle; a quiet day for the clergy of the Diocese of Olympia.



PATIO AT MOUNT CALVARY, SANTA BARBARA

Mount Calvary

WHAT is the best class you ever taught? We would give our prize to the little group of crippled children we teach on Sunday afternoons. Being "spastics," they have great difficulty expressing themselves. Robert has to repeat his question three or four times, while I bend low to catch it. But what questions! Nothing the matter with that boy's mind. Even Timmie, who is only just beginning to speak, learns a lot by listening, and answers with his eloquent smile. Carol and Burt dictate thoughtful articles for their school paper, which includes half a page of jokes. Edna sent us her own Christmas poem with holly leaves drawn and colored by hand.

And how they listen! In contrast, we regret to say, to the boys of a very gifted preparatory school, where we taught "Bible" in the regular master's absence. At our invitation they wrote out questions



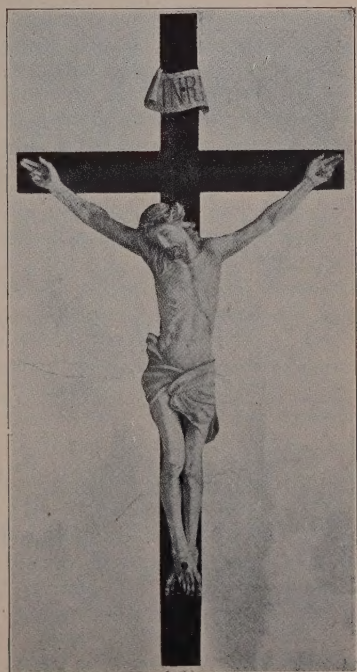
ANCIENT STAINED GLASS CRUCIFIXION
At Poitiers, France

ome of them fairly thoughtful. But how few really listened to the answers! Why should they? Hadn't they always had everything they needed? Why show interest in an "extra" like God? Do you wonder that we refer our keen little cripples?

Not that you have to "be good" in order to learn. At no hymn cards had been ordered for the children's sessions, so we resolved on mimeographed sheets. At least, we reasoned, they won't be able to sit each other side o' the head with the edge. True, O Father, but that doesn't mean they can't rattle 'em all the way through the instruction, or roll 'em up like a horn and blow. And wiggle! The world's banner wigglers were right up in front. But, wonderful to relate, the more they wiggled the more doctrine they seemed to absorb. Be-

lieve it or not, that was our prize mission.

No, not exactly a mission. A mission, even an "introductory" mission, takes six days, or five at the very least, and this lasted only three. So we call it a School of Prayer. Devised for the busy war years, when even five days in a row was more than working people could give, it seems still to fill a need. We confess it lacks the warmth and glamor of the mission—the lilt of the hymns, the emotional stir, the challenge, the drama of conversion fought out in people's hearts, the joy of the forgiven, the sense of being in that Rushing Mighty Wind. Yet it may accomplish even more. For if the first three days "take," they pave the way for another three days the year following, and three more the year after that. And thus all the mission teaching is given. It is given, moreover, with less danger of reaction. For people do not feel they have been worked on, put under pressure, swept off their feet, but simply that they have been taught. So please give thanks with us for the five schools of prayer held this autumn, and ask God to prosper the ten already scheduled for 1949.



An Ordo of Worship and Intercession, Mar. - Apr. 194

- 16 Wednesday V Proper Mass col 2) of Lent 3) for the living and departed pref of Lent until Passion Sunday unless otherwise directed—*For the Church's rural work*
- 17 St Patrick BC Double W gl col 2) feria 3) of Lent LG feria—*For conversion of the heathen*
- 18 St Cyril of Jerusalem BCD Double W gl col 2) feria 3) of Lent cr LG feria—*For conversion of the Jews*
- 19 St Joseph Spouse of the BVM Double I Cl W gl col 2) feria 3) of Lent cr prop pref LG feria—*For the Brothers of St Joseph*
- 20 3d Sunday in Lent Semidouble V col 2) St. Cuthbert BC 3) of Lent cr—*For the perseverance of our penitents*
- 21 St Benedict Ab Gr Double W gl col 2) feria 3) of Lent LG feria—*For the increase of vocations to the Religious Life*
- 22 Tuesday V Proper Mass col 2) of Lent 3) for the living and departed—*For the faithful departed*
- 23 Wednesday V Mass as on March 22—*For the Confraternity of the Christian Life*
- 24 St Gabriel Archangel Gr Double W gl col 2) feria 3) of Lent cr LG feria—*For the Seminarists Association*
- 25 Annunciation BVM Double I Cl W gl col 2) feria 3) of Lent cr prop pref LG feria—*For the Sisters of the Holy Nativity*
- 26 Saturday V Mass as on March 22—*For the Confraternity of the Love of God*
- 27 4th (Refreshment) Sunday in Lent Semidouble V col 2) St. John of Damascus CD 3) of Lent cr—*For the just solution of our economic problems*
- 28 Monday V Proper Mass col 2) of Lent 3) for the living and departed—*For the Order of the Holy Cross*
- 29 Tuesday V Mass as on March 28—*For the Priests Associate*
- 30 Wednesday V Mass as on March 28—*For all isolated Catholics and those suffering for the Faith*
- 31 Thursday V Mass as on March 28—*For the Liberian Mission*

April 1 Friday V Mass as on March 28—*For Christian family life*

- 2 Saturday V Mass as on March 28—*For the Companions of the Order*
- 3 Passion Sunday Semidouble V col 2) of Lent omit Psalm in Preparation Gloria there and at Introit and Lavabo in Sunday and ferial Masses till Easter pref of Passiontide unless otherwise directed through Maundy Thursday—*For all priests*
- 4 St Isidore of Seville BCD W gl col 2) feria 3) of Lent cr LG feria—*For Christian Unity*
- 5 St Vincent Ferrer C Double W gl col 2) feria 3) of Lent LG feria—*For the Church's missions*
- 6 Wednesday V Proper Mass col 2) of Lent—*For the Oblates of Mount Calvary*
- 7 Thursday V Mass as on April 6—*For Saint Andrew's School*
- 8 Compassion BVM Gr Double W gl col 2) feria 3) of Lent seq cr pref BVM—*For the suffering, anxious, sorrowful*
- 9 Saturday V Mass as on April 6—*For Mount Calvary, Santa Barbara*
- 10 Palm Sunday Semidouble V Before principal Mass blessing distribution and procession of palms (at other Masses LG from that service) at Mass one col cr—*For the preaching of the Passion*
- 11 Monday in Holy Week V col 2) St Leo BCD Palm Sunday—*For the peace of the world*
- 12 Tuesday in Holy Week V col 2) Palm Sunday—*For the Church's work among the poor, oppressed, and underprivileged*
- 13 Wednesday in Holy Week V col 2) Palm Sunday—*For Christian resolution of racial conflicts*
- 14 Maundy Thursday Double I Cl V At Mass W gl col 2) Palm Sunday cr after Mass procession to the altar of repose—*For those lapsed from their communions*
- 15 Good Friday Double I Cl B No Mass office of the day as appointed
- 16 Easter Even Double I Cl V No Mass of the day at first Mass of Easter W gl pref of Easter—*For catechumens and hearers*

Note:—On lesser and Greater Doubles in Lent Mass may be said of the feria V col 2) feast 3) of Lent I of the feast if proper

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Press Notes

With this issue we welcome a new advertiser to our pages—The New York Bible and Common Prayer Book Society. We heartily commend the work of this organization and hope that you will seriously consider their needs. If you correspond with them please mention the HOLY CROSS MAGAZINE.

Recently we had the pleasure of a visit from the Lord Bishop of Fukien, The Right Reverend Michael Chang. The Bishop spoke highly of our publications and plans to have some of them translated into Chinese.

"Somebody is doing an awfully good job on the Magazine. Its format, type, pictures, etc., are fascinating." The particular value, to us, of this "puff" is that it comes from a priest who ordinarily doesn't pass out compliments!

It is a constant source of encouragement to realize how many souls welcome the knowledge of the Catholic Faith once they know what it is. Again and again we are impressed with letters received from those who have discovered, for the first time, some truth which we have simply taken for granted. We are thinking particularly of a mother, a life-long Episcopalian, who had never once as much as heard of prayers for the dead, and who is now finding untold comfort in praying for her only son—killed in the war. A copy of our Tract "Our Beloved Dead" had been brought to her attention. Well might we ask, "Why wasn't this teaching made known to her long before?" Why indeed?

It is not too early to be thinking of Easter gifts. We want to mention two books which make excellent gifts. **THEY SAW THE LORD** by Fr. Spencer, O.H.C., selling at \$3.00, and **ST. AUGUSTINE'S PRAYER BOOK**, a Devotional Manual for Catholics which is \$2.25.

Very Important: Requests for address changes for Holy Cross Magazine must come direct from the subscriber, giving both the old and the new address. We are compelled to charge 10c for each change, and it takes four weeks before the change becomes effective.

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